

Context, Thought, and Learning: ShiraDest publications Offers Project Do Better

About Project Do Better Manual & Handouts -Phase I: Public Transit, Public Libraries, Public Education, and Public Health Care Homepage (click here for Do Better book...)



Bloodlines vs. Hope?

🕒 July 2, 12026 📄 show reviews 📌 3%, BlackHistory, familyhistory, Portuguese, racism 👤

ShiraDestProjectDoBetter

This post was meant to be about why it was worth learning Portuguese, even if it had to be that of northern Portugal, just to be able to understand the last two episodes of the Netflix series *3%* in the original Brazilian Portuguese (which, btw, is far easier than that of Portugal, at least if you already spoke French and Spanish when you started learning PT, so go for it, guys, it won't take long to learn, and it is highly worth it, for this series alone!), and the last song in both of the versions, that of the young angry rapper Cauê Gas (original lyrics by Belchior: *Velha Roupa Colorida/Old colored Clothes...*) and the second version as a much calmer duet by him and the older singer Chico César, in his beautiful voice. The two together represent and bring a feeling of such hope that I cry every time I watch those two scenes, the entire last episode of this series, in fact, with the justifiably angry young Xavier (Xavier *Toledo*, who started off not even expecting, as '*um Toledo*,' to get through the initial interview of *The Process*, due to his family lineage never getting anyone through this **supposedly fair Process defined as a meritocracy...**) going from vengeful to (listening to Joanna) starting to see reason, and then to a calmer sort of acceptance. Not forgiveness, necessarily, but acceptance, and stepping in, literally, to become part of the needful change in society. This is the hope that young people keep for us, the human race. But, of course, it takes the impulsive anger of a Xavier stopping long enough to listen to the rational intelligence of a Joana Coelho, first. Then I realized that this series is about bloodlines, the artificial limitations placed on our bloodlines by the Elites, and why it is important to disregard both, and to listen to the voice of reason, represented by Joana Coelho.

When I was young, very young, my mother used to babble at me in bad French, insisting that we were part French-Canadian, and that our alleged ancestress, Sally H. (no evidence for either of these claims, btw, typical of her...), the mistress of Thomas Jefferson, as mom used to put it, romantically spoke French. These were mom's reasons for that bit of pretentiousness, which never rang true, even when I was nine years old. I always pointed out that Sally was a slave, so how could it be romantic, and please stop it with the French, because that was yet another reason for the other kids to beat me up. The fact that I looked like a *mixed* person, or a "little wild Indian" never helped, as I got the unending Chief Joseph lecture about how "young ladies

don't fight" and "I have spoken." Right. Only years later did I find out that while my dad "had friends who were asked to leave the country," which he corrected to "...were asked to go to jail," for being part of the Panthers, she was apparently part of the American Indian Movement (AIM), at least up until Pine Ridge, when we were up in NY and I was still hiding under tables recalling her terror during the city wide Blackouts just before that. I never believed her about being a member of AIM, because she always replied that we were a bit of everything when I asked why kids were giving me Indian burns as they told me I had to be *mixed*. No matter

how often I repeated my maternal grandmother's



assertions that we were only

Black. Turns out that when the insurance company denied mom's home insurance due to it being something like 'the wind blew the water into your yard, and you only had flood insurance' and I told her to do as her neighbors had done to get justice by calling her senator, she reminded me that her senator was Trent Lott, and she'd been a member of AIM, so there was no way she could call upon him for help. That's even if people hadn't been in the habit of calling her a Creole down there. So, why be so proud of an alleged bloodline, and an incorrect descent (turns out that our Devore ancestor is Eduard DeVore, a "French Negro" and not French Canadian, so, sadly, no help there on getting into Canada as a descendant. And even if she was a member of AIM back in the day, which I have difficulty believing, given that my mother was never a person of courage, the native nations have all set either blood quantum limits or other ways of preventing mixed race Colored folks, as my Birth Certificate lists my parents, from gaining membership in tribal citizenship or rolls, like the Dawes Roll, for example. Not to mention, French is not the language you want to learn if you think yourself to be part Cherokee. Why not learn Tslagi (which, yes, is much more difficult for an English native speaker than French...), rather than a colonial language? So, yes, we all need to 'rejuvenecer' or be reborn in our ways of

thinking. Whether I am or am not (more likely not) a descendant of Sally



, my pride

is not in my bloodline, but in my Work to uphold what Toni Morrison and Dr. King spoke of, in bearing witness not to some misguided idea of romance, but to that ideal "that all men are created equal," and to the hope that one day we may actually begin to live up to that idea in practice, rather than only in theory. Joana Coelho and Xavier Toledo's characters stand in the tradition of those ideals, and for the sake of those who come after us, ***The Project Do Better by ShiraDest Publications Fund*** starts with the young people, parents and small children, of *Bright Beginnings in DC*, via the **GWCF**, to place hope in the idea that the young can be taught to see and work with that voice of reason, as Xavier does in listening to Joana, for the sake of all of us.

Nia

3% s4e7 Sol/Sun & Old Clothes For Hope



I love the very end, the song, which changes from the vengeful melody chanted by a young rapper, to an older man, singing beautifully: “precisamos todos rejuvenecer ... o presente, a mente e corp e diferente, e o pasado e uma ropa que nao nos serve mas...” / “we all need to be

reborn... the ... [Continue reading](#)



Context, Thought, and Learning: ShiraDest publications Offers Project Do Better

5

Injustice delenda Est...

We can **Do Better** for all of us...

Advertisements

Occasionally, some of your visitors may see an advertisement here, as well as a [Privacy & Cookies banner](#) at the bottom of the page. You can hide ads completely by upgrading to one of our paid plans.

[UPGRADE NOW](#)

[DISMISS MESSAGE](#)

About ShiraDestProjectDoBetter

D. Antonia ("Nia") Jones is founder of #ProjectDoBetter, a long term plan proposal for community building, and a published poet, academic author, and advocate for improving our #PublicDomainInfrastructure. Her other book, Stayed on Freedom's Call, on Black-Jewish Cooperation in DC, is freely available via the Internet Archive. She has organized community events such as film discussions, multi-ethnic song events, and cooperative presentations, and is a native of Washington, DC. She promotes peaceful planning, NVC and the Holocene Calendar, and is also a writer. More information at <https://shiradest.wordpress.com/> View all posts by ShiraDestProjectDoBetter →

6 thoughts on “Bloodlines vs. Hope?”





July 2, 12026 at 10:54



ShiraDestPr
ojectDoBett
er

The first version, the young and angry version, of this song is in one video clip on YouTube if you search “3% Trilha Sonora | Velha Roupas Coloridas por Chico César e Caue Gas” and

the second is also on YT, separately, if you search for

“Velha Roupas Coloridas por Chico César | Cena Final de 3% | Netflix Brasil”

sadly,

separately, rather than having both in one clip.

Ni

★ Liked by you and [2 other people](#)



July 2, 12026 at 15:51

janetsm

Very thought-provoking post, Ni. I'm sorry you were subjected to so much bullying and ridicule as a child.

★ Liked by you and [1 other person](#)



July 2, 12026 at 16:03



ShiraDestPr
ojectDoBett
er

Thank you, Janet. We make do with the hand which we are dealt, but ‘to whom much is given, much is expected,’ and it remains my duty, as my adoptive Gr. grandma Marie taught me, to do the best I can with what I have to help ensure that no other children have to endure what I did. The way parents react, I think, has much to do with the struggles that they face while trying to raise kids, and that is why early childhood ed. and resources are so crucial.

★ Liked by you and [2 other people](#)



July 4, 12026 at 12:44



ShiraDestPr

★ Like

objectDoBett
er



July 2, 12026 at 16:47

Stella, oh,
Stella

The nations did not treat people like that in the old days, they usually welcomed everybody. That changed when they started to drive casinos and greed started to take over. Tantoo Cardinal and Wes Studi are trying to uncover the practice of throwing people out of the tribes, so that the money from the casinos is distributed to fewer people, thus giving more money to the remaining tribe members. They even made a movie about it. That's the movement's webpage with a trailer to the movie on it. So, before the casinos they would have accepted you if you felt Cherokee, even if only partly. Seems like greed is not the white man's prerogative.

★ Liked by [2 people](#)



July 3, 12026 at 10:07

★
ShiraDestPr
objectDoBett
er

While greed is universally human, I agree, I must point out that many of the native nations are raising the 1975 changes to federal policy as the point at which many began to assert tribal authority over their own membership. It seems an interesting fact that the casinos began very shortly thereafter, not only on the heels of this change, but some could say that the planning began even before the tribes and native nations were allowed to start setting their own citizenship policies. Yes, it does look as if casinos had a great deal to do with this, but on the other hand, it is true that tribal membership was controlled, very heavy handedly, by the US government up until that point, and the resentment is understandable. Maybe not the cease and desist orders around the showing of that film, but still...

★ Liked by [2 people](#)